

## **A study of individuality in R.W.Emerson's writings**

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### **Abstract**

Out of all the species, human beings are different from other species as they can contribute something of their own to the society. The person who values his own individuality has authenticity and thus values other people. An authentic person expresses himself properly because of clarity. A person who has no individuality either merely accepts or rejects something without questioning or understanding.

The author, here, shares his experience in the academia and industry by successfully combining academic syllabus and collaborative techniques with a view to make the students rise up to the situation and face the challenges for their well-being to sustain their individuality. These methods will help them to be motivated and engaged to learn and take action by relating the content to real life situations in order to live an authentic life.

Therefore, in the institutions, the learners should focus on individuality and not to be treated as 'marks-getters'. Hence, individuality building programmes can help the learners to live a true life which in turn promotes individuality and thus helps to get rid of fear, stress, aggressiveness etc. With this background, the paper focuses and looks upon the relevance of these teachings from the writings of R.W. Emerson.

**Key Words:** Individuality, Authenticity, Originality, Clarity, Contribution

### **Introduction**

This study proposes to examine the comparative study of individuality in Emerson<sup>1</sup>. He was a

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<sup>1</sup> Ralph Waldo Emerson (1803 – 1882) was an American essayist, lecturer, and poet, who led the Transcendentalist movement of the mid-19th century.

pioneer in the modern and scientific approach to life. He took to new paths in the exploration of individual awareness. He attempted to prepare the modern mind to understand the new practical approaches towards wisdom. He was not discussing metaphysical<sup>2</sup> thoughts. His writings reveal a profound vision into the meaning and purpose of human existence. This research will examine and interpret the writings and bring to the light its profound insights. The main focus of the research is to critically study the 'individuality' in the works of Emerson.

A general definition says, Individuality means, "The quality or character of a particular person or thing that distinguishes them from others of the same kind, especially when strongly marked". Emerson (1841) says, "Be not the slave of your own past – plunge into the sublime seas, dive deep, and swim far, so you shall come back with new self-respect, with new power, and with an advanced experience that shall explain and overlook the old." It is troublesome to carry old thoughts. If the mind is dominated by continuous thoughts of struggling, conflicting etc, it cannot produce a new, fresh and clear mind. Hence, only a free mind can be creative and independent. If there is freedom from authority, there will be originality. Accordingly, there is no sense of repetition, and no sense of copying.

### **Hypothesis**

1. As per Emerson, a person must find his/her intrinsic nature and not to bother what others think. Hence, they emphasize on making one's own destiny and living an authentic life.
2. In the modern era, 'Individuality' is not being emphasized in the colleges of higher education (Engineering & MBA)

### **Need and justification**

Out of all species, human beings are different from other species as they can contribute something of their own to the humanity and other living beings. The person who values his own individuality has authenticity and thus values other people. An authentic person expresses himself properly because of clarity. A person who has no individuality either merely accepts or rejects something without questioning or understanding.

Persons who contributed immensely to the humanity have one thing in common and that is individuality. Emerson (1837) says, "All life is an experiment. The more experiments you make

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<sup>2</sup> Based on speculative or abstract reasoning

the better.” But, presently the academics are focusing excessively on acquiring information and the students are expected to score very high marks. Hence, the learners are memorizing the lessons in order to compete with others. Are the learners growing naturally and maintaining their individuality? Also, there are growing numbers of students succumbing to pressures and even are committing suicides. Today, youth are not certain that after completion of their studies they can acquire jobs. Therefore, the learners should focus on individuality and not to be treated as ‘marks getters’. Hence, individuality building programs will help them to get rid of fear, stress and aggressiveness to become courageous, confident and composed. Hence, it is the need of the hour to focus on overall development of the learner by focusing on his individuality.

### **Literature Survey**

There are many realized and great minds who contributed to the works on the individuality. The middle east and western thinkers like Aristotle (384 – 322 BCE)<sup>i</sup> Mansur al-Hallaj (858-922)<sup>ii</sup>, Socrates (470/469 BC- 399 BC)<sup>iii</sup>, to modern thinkers like Arthur Schopenhauer(1788 – 1860)<sup>iv</sup>, Ayn Rand(1905-1982)<sup>v</sup>, Bertrand Russell(1872-1970)<sup>vi</sup>, Carl Sagan(1934– 1996)<sup>vii</sup>, Friedrich Nietzsche (1844 – 1900)<sup>viii</sup>, George Gurdjieff(1866-1949)<sup>ix</sup> Henry David Thoreau(1817 –1862)<sup>x</sup>, Jean Paul Sartre(1905-1980)<sup>xi</sup>, R.W Emerson(1803–1882), Walt Whitman(1819-1892)<sup>xii</sup>, and in India several ancient as well as modern sages and thinkers have contributed. In ancient India, seers like Adi Shankara (8<sup>th</sup> century CE)<sup>xiii</sup>, Bodhi Dharma (5<sup>th</sup> or 6<sup>th</sup> century CE)<sup>xiv</sup>, Buddha<sup>xv</sup> and Jaina(2,500 years ago),<sup>xvi</sup> to Kabir Das<sup>xvii</sup> & Mirabai (medieval period)<sup>xviii</sup> and in the modern period Abdul Kalam(1931)<sup>xix</sup>, C.V. Raman(188-1970)<sup>xx</sup>, J.Krishna Murti (21<sup>st</sup> century)<sup>xxi</sup>, Rabindranath Tagore(1861 –1941)<sup>xxii</sup>, Rajneesh(21<sup>st</sup> century) Swami Vivekananda(1863-1902)<sup>xxiii</sup> and so on.

They emphasis on experiencing the truth, as knowing is totally different issue, whereas beliefs and disbeliefs are pertaining to the mind and individual. The general definition says, ‘Belief means, the feeling of being certain that something exists or is true’. In this context, there is no need to believe in the sun, the moon and the stars because everyone knows. Rajneesh (1990) says, “Belief is in an idea, faith is in a person, and trust (*Shraddha*) is in existence itself”. Or else there will be fanaticism<sup>3</sup>, dogmatism<sup>4</sup>, fundamentalism<sup>5</sup> and extremism<sup>6</sup>. Hence, a belief can be

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<sup>3</sup> Unreasonable enthusiasm for a cause

<sup>4</sup> Characterized by an authoritative, arrogant assertion of unproved or improvable principles

<sup>5</sup> A usually religious movement or point of view characterized by a return to fundamental principles, by rigid adherence to those principles, and often by intolerance of other views and opposition to secularism

taken as hypothesis and must be confirmed with one's own understanding or else it will be a hindrance for growth and wholesomeness. A person must have scientific temper and not to believe in something blindly. Only if one observes and understands, he realizes and not otherwise. Unless an individual enquires on his own, he will never find what life is all about and what truth is! Sant Kabir Das (16<sup>th</sup> century) says, "*Pothi Padh Padh Jag Mua, Pandit Bhayo Na Koye, Dhai Aakhar Prem Ke, Jo Padhe so Pandit Hoya*". It means while reading books everyone died; none became any wise. One, who reads the word of love, only becomes wise.

Kahlil Gibran (1923) says,

*"And stand together, yet not too near together:  
For the pillars of the temple stand apart,  
And the oak tree and the cypress grow not in each other's shadow."*

The author emphasizes on individuality; allowing freedom to each other rather than dominating the other.

Patanjali in yoga Sutras talks about Pancha kosha<sup>xxiv</sup>. As primarily, yoga focuses on harmonious functioning of body, mind, emotion and energy bodies.

There are critical opinions of Emerson and his writings. Some authors<sup>xxv</sup> criticised him only on the stage. However he was influenced and appreciated<sup>xxvi</sup> by millions all over the world.

Emerson's says:

- What lies behind us and what lies before us are small matters compared to what lies within us.
- Human growth is a process of experiments.
- Consistency is boring, so do something new. Say the unexpected.
- To be great is to be misunderstood. e.g.: Socrates was poisoned, Galileo, Copernicus and Kepler were tortured in every possible way
- You write your own destiny, predict your own future.
- Man must not rely on books or knowledge from the past as they are limited to the times
- True happiness and fulfillment can only come through recognition of one's own uniqueness, talent and effort
- Do not be concerned about what others think

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<sup>6</sup> It is an ideology which is considered to be far outside the mainstream attitudes of a society or to violate common moral standards

### **Recent works on individuality**

Rudra Narasimham Rebbapragada(2007)<sup>xxvii</sup> in his work defining Indian identity-individualism says, Indian Culture views human existence in absolute individualistic terms and the legacy of Indian Culture could be described as 'Individualism'.

An article<sup>xxviii</sup> on individuality talks about 'Stages of individuality'<sup>xxix</sup>

Mirjana M and Dusan M in Eruditio(2012)<sup>xxx</sup> say, " A good education system gives students the freedom to recognize their capabilities and individual potentials. In this way, as Forte elaborates, in order to give students the freedom to learn, creating a new classroom atmosphere where thinking, questioning and imagining are encouraged and are not hampered is essential."

### **Objectives**

- To study the portraits of individuality in the works of Emerson
- To suggest necessary measures to create well-rounded individuality
- To contribute to the development of individuals, society and the country at large
- To emphasize Individuality rather than personality as suggested in the works of Emerson

Human growth is a process of experimentation. It is trial and error leading one to understand oneself more and about society and finally towards enlightenment. So, each time a man chooses to trust himself and takes action, one can never quite be sure how the situation will turn out. Sometimes he is successful and sometimes he is failure. The failed experiments are, however are no less important than the experiments that ultimately prove victorious. In fact, a person learns more from his failure than he learns from his success. In order to live life fully, one must be ready to face risks; without taking actions we do not live truly in one's social life as well as personal life.

Usually, most people are disappointed when they encounter failures as they invest a great deal of money, time and energy. Therefore, the depressions and disappointments will hinder one's ability to progress with the lessons of life. Every situation in which a person fails to live up to his own expectation is an opportunity to learn something worthwhile about his own life. When someone considers the struggles of life-the miseries and adversities; it is important to focus one's own stand to see them as opportunities for learning and growth to realize a complete cycle of life

rather than achieving a superficial achievement without any depth.

All children are creative. But slowly, they lose their creativity. Few parents distract them by making them violently ambitious. They also force wrong beliefs on them. The researcher's talks with students and friends have proved that those people who rely on their parents and other people for guidance to select their paths without their personal interest are dissatisfied with their lifestyle.

Therefore, it is proved that, everyone with average intelligence can live an authentic life and shun an artificial life; if one is true to himself, to his inner voice. It may lead him into risk; but it is worth moving. Then, he will not allow others to manipulate and control him. There are many people, who are ready to control others, and are ready to change others and are ready to give another a direction that they have not asked for. To be authentic means to be true to oneself; to live a responsible life. If anyone lives life according to his own understanding, then he realizes the beauty, joy and contentment in his life.

Such an individual helps to contribute to the family and society in a responsible manner i.e., in a productive manner. If an individual is confined to blind beliefs, someone's ideas or living with certain ideas without realizing for himself cannot contribute himself towards oneself, family and then society in a right manner. The Study examines the perception of authentic life – living an original and complete life. Man in his pursuit divides and thus the energy dissipates and he cannot live a complete life. Emerson wants to convey that everything must be experiential based and truth cannot be conveyed only through mere traditions, historical facts alone but it must be feasible and relevant to the future generation

Therefore, the person, who lives one's individuality, encourages and respects everybody's individuality. The path of brilliant society is to expand, to emerge against all exploitation, to fight back against all discrimination, to battle against oppression, to liberate against all kinds of slavery and to rise up against all kinds of superstitions.

### **Limitations**

The study is limited to:

- The works of Emerson, especially on the right vision of individuality.
- To the colleges of higher education(Engineering & MBA)

### **Methodology**

Presently, the research has been taken from an engineering college located in Hyderabad. 51 students of engineering were selected at the rate of 17 students per stream like EEE, ECE, and CSC. The learners are encouraged to involve in presentation skills. The following parameters are selected for evaluation.

1. Initiative
2. Attitude
2. Responsibility
3. Courage
4. Effective communication

### Analysis

The bar graph shows that there is improvement in these parameters.

The graph clearly indicates that in the 1st phase 'Initiative' was at 30, 'Attitude' at 34, 'Responsibility' at 27, 'Courage' at 32 and 'Effective communication' was touching 30 vertically.

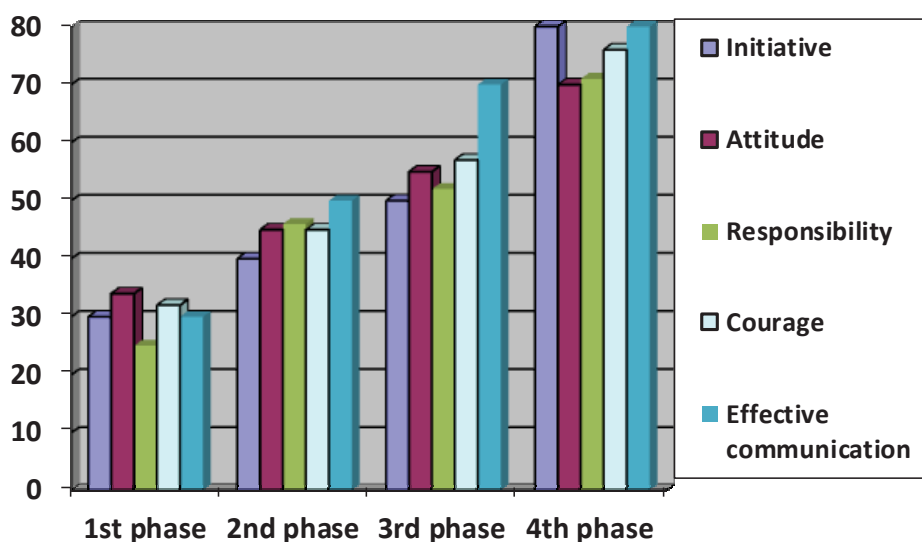


Fig 2: The performance level of the participants

In the 3<sup>rd</sup> phase, they practiced and improved their performance. In the 4<sup>th</sup> phase, their performance was tested.



### Assessment

1. The participants were given classes in Creative visualization, Yoga and Meditation. In the beginning, most of the participants showed restlessness and tiredness and were aggressive but after the classes they showed tremendous changes. In the 3rd phase their performance improved a lot and finally in the 4<sup>th</sup> phase they were much better.
2. A questionnaire is designed. A sample of 51 students has been collected and analyzed to find out the facts about value education. (See appendix)

### Scope of the study

- A model based on individuality can be suggested for Indian and foreign universities.
- Students and faculty will be trained on individuality development programs.
- The society will be empowered

### Findings

- The Skills received by students are not relevant and up to date.
- Students are treated as mere students. Hence, they have rather passive approach towards learning.
- In most of the institutions, large numbers of students attend the classes. Bookish knowledge is given priority. It's only in some institutions intellectual activities are conducted.
- There is high amount of stress and competition. Heavy load of home work and assignments are given. The stress is affecting even research scholars as many of them have committed suicide recently.
- The classes are dominated by information and memory oriented lessons.
- Presently, Science is not taught with a focus on human values.
- The students are influenced by filmy and western styles.
- Politicized and controlled by external forces.

### Suggestions



- Assessment must not be done based on the criteria of marks alone. Memory based learning to innovation, sharpening intelligence, understanding, and analysis approach must be given importance.
- Course design must be developed in accordance with the needs of the students.
- There is need to update the current education system in order to focus more on practicality.
- There is a need to recognize and encourage the skilled and talented students by conducting Value based education inculcated from Indian culture. There must be separate syllabus for this right from childhood.
- There is a need to include experiential and focus-oriented training for enhancing self-employment and job creation in the academics.

### **The future**

- Introducing some of the individuality building methods across the universities of the country can be conducted to get rid of stress, violence, fear and enhance clarity, clear expression and interpersonal skills.
- Students should be encouraged to study and work as per their interests.
- Social awareness can be created through individuality programs.
- Student/faculty workshops/seminars can be conducted and encouraged to maintain a diary/register to note down their everyday activities for a certain period to get an authentic report on individuality.

### **End Notes**

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<sup>i</sup> A greek philosopher

<sup>ii</sup> Mansur al-Hallaj (858 – 922) was a Persian mystic, revolutionary writer and teacher of Sufism, who wrote exclusively in Arabic. He is most famous for his poetry,

Al-Hallaj was born to a cotton-carder. Among other Sufis, Al-Hallaj was an anomaly. Many Sufi masters felt that it was inappropriate to share mysticism with the masses, yet Al-Hallaj openly did so in his writings and through his teachings. He thus began to make enemies. This was exacerbated by occasions when he would fall into trances which he attributed to being in the presence of God.

During one of these trances, he would utter Anā l-Ḥaqq "I am The Truth, " which was taken to mean that he was claiming to be God, These statements led to a long trial, and his subsequent imprisonment for 11 years in a Baghdad prison. His legs and hands were cut off and he was publicly executed on March 26, 922. ([http://en.wikipedia.org/wiki/Mansur\\_Al-Hallaj](http://en.wikipedia.org/wiki/Mansur_Al-Hallaj))

iii <http://en.wikipedia.org/wiki/Socrates>

Socrates 470/469 BC- 399 BC was a classical Greek (Athenian) philosopher. He was credited as one of the founders of Western philosophy. He stressed that "the unexamined life is not worth living [and] ethical virtue is the only thing that matters." He says, "I know one thing: that I know nothing".

iv Arthur Schopenhauer (22 February 1788 – 21 September 1860) was a German philosopher best known for his book, *The World as Will and Representation* (German: *Die Welt als Wille und Vorstellung*), in which he claimed that our world is driven by a continually dissatisfied will, continually seeking satisfaction. Influenced by Eastern philosophy, he maintained that the "truth was recognized by the sages of India"; consequently, his solutions to suffering were similar to those of Vedanta and Buddhist thinkers (i.e., asceticism). His faith in "transcendental ideality" led him to accept atheism.

v Ayn Rand (1905 – 1982) was an American novelist, philosopher,<sup>[2]</sup> playwright, and screenwriter. She is known for her two best-selling novels, *The Fountainhead* and *Atlas Shrugged*, and for developing a philosophical system she called Objectivism. ([en.wikipedia.org/wiki/Ayn\\_Rand](http://en.wikipedia.org/wiki/Ayn_Rand))

vi Russell argued for a "scientific society", where war would be abolished, population growth limited, and prosperity shared. He suggested the establishment of a "single supreme world government" able to enforce peace, claiming that "the only thing that will redeem mankind is co-operation". In a series of lectures on *Authority and the Individual* (1949), for example, Russell argues: "In our own day, there has been too much of a tendency towards authority, and too little care for the preservation of initiative. Men in control of vast organisations have tended to be too abstract in their outlook, to forget what actual human beings are like, and to try to fit men to systems rather than systems to men."

vii [http://en.wikipedia.org/wiki/Carl\\_Sagan](http://en.wikipedia.org/wiki/Carl_Sagan)

Carl Edward Sagan (1934 – 1996) was an American astronomer, astrophysicist, cosmologist, author, science popularizer and science communicator in astronomy and natural sciences  
<http://www.rationalskepticism.org/religions-belief/carl-sagan-on-hinduism-validated-t26053.html>  
The late scientist, Carl Sagan, in his book, *Cosmos* asserts that the Dance of Nataraja (Tandava) signifies the cycle of evolution and destruction of the cosmic universe (Big Bang Theory).

viii Friedrich Wilhelm Nietzsche (1844 –1900) was a German philologist, cultural critic, poet and composer. He wrote several critical texts on religion, morality, contemporary culture, philosophy and science, displaying a fondness for metaphor, irony and aphorism.

He widely quotes his famous statement “God is dead” several times throughout his works.

ix George Ivanovich Gurdjieff (1866 –1949) was an influential spiritual teacher of the early to mid-20th century who taught that most humans live their lives in a state of hypnotic "waking sleep", but that it is possible to transcend to a higher state of consciousness and achieve full human potential

x Henry David Thoreau (1817 – 1862) was an American author, poet, philosopher, abolitionist, naturalist, tax resister, development critic, surveyor, historian, and leading transcendentalist. He is best known for his book *Walden*, a reflection upon simple living in natural surroundings, and his essay *Resistance to Civil Government* (also known as *Civil Disobedience*), an argument for disobedience to an unjust state.

xi Jean-Paul Sartre (1905 –1980) was a French philosopher, playwright, novelist, screenwriter, political activist, biographer, and literary critic. He was one of the key figures in the philosophy of existentialism and phenomenology, and one of the leading figures in 20th-century French philosophy and Marxism. His work has also influenced sociology, critical theory, post-colonial theory, and literary studies, and continues to influence these disciplines. Sartre has also been noted for his open relationship with the prominent feminist theorist Simone de Beauvoir.

He was awarded the 1964 Nobel Prize in Literature but refused it, saying that he always declined official honors and that "a writer should not allow himself to be turned into an institution

xii Walter "Walt" Whitman (1819 – 1892) was an American poet, essayist and journalist. A humanist, he was a part of the transition between transcendentalism and realism, incorporating both views in his works. Whitman's most famous poem *Song of Myself* and other poems reveal that every individual is born with a unique identity and the individual strives continuously to realize this individuality. In his famous book, *Leaves of Grass*, he says, “Re-examine all you have been told...Dismiss what insults your Soul.”

xiii [http://en.wikipedia.org/wiki/Adi\\_Shankara](http://en.wikipedia.org/wiki/Adi_Shankara)

Adi Shankara ( early 8th century CE also known as Adi Shankaracharya and Shankara Bhagavatpada was a Hindu philosopher from Kaladi in present day Ernakulam district, Kerala, India who consolidated the doctrine of advaita Vedanta

xiv Bodhidharma was a Buddhist monk who lived during the 5th or 6th century CE. He is traditionally credited as the transmitter of Ch'an (Sanskrit: Dhyāna, Korean: Seon, Japanese: Zen) to China, and regarded as its first Chinese patriarch. According to Chinese legend, he also began the physical training of the Shaolin monks that led to the creation of Shaolinquan

xv Buddha means "awakened one"

<sup>xvi</sup> The word Jainism is derived from a Sanskrit verb Jin which means to conquer. It refers to a battle with the passions and bodily pleasures that the jaina ascetics undertake. Those who win this battle are termed as Jina (conqueror).

<sup>xvii</sup> Kabīr (also Kabīra) (1440–c. 1518) was a mystic poet and saint of India, whose writings have greatly influenced the Bhakti movement.

<sup>xviii</sup> <http://en.wikipedia.org/wiki/Meera>

Meera was a Hindu mystic poet and devotee of Krishna. She was one of the most significant Sants ("true" or "saints") of the Vaishnava bhakti movement. Some 1,300 pads (poems) commonly known as bhajans (sacred songs) are attributed to her. These are popular throughout India and have been translated and published worldwide

<sup>xix</sup> Dr. A. P. J. Abdul Kalam, is an Indian scientist and administrator who served as the 11th President of India from 2002 to 2007. Kalam was born and raised in Rameswaram, Tamil Nadu ([http://en.wikipedia.org/wiki/A.\\_P.\\_J.\\_Abdul\\_Kalam](http://en.wikipedia.org/wiki/A._P._J._Abdul_Kalam))

<sup>xx</sup> An Indian physicist whose ground breaking work in the field of light scattering earned him the 1930 Nobel Prize for Physics

<sup>xxi</sup> Jiddu Krishnamurti (12 May 1895 – 17 February 1986) was a speaker and writer on philosophical and spiritual subjects

<sup>xxii</sup> Rabindranath Tagore (1861 –1941) also known as Gurudev, was a Bengali polymath who reshaped his region's literature and music. Author of Gitanjali and its "profoundly sensitive, fresh and beautiful verse", he became the first non-European to win the Nobel Prize in Literature in 1913. In translation his poetry was viewed as spiritual and mercurial; however, his "elegant prose and magical poetry" remain largely unknown outside Bengal

<sup>xxiii</sup> Born as Narendra Nath Datta, he was an Indian Hindu monk and chief disciple of the 19th-century saint Ramakrishna. He was a key figure in the introduction of the Indian philosophies of Vedanta and Yoga to the Western world ( <http://en.wikipedia.org/wiki/Vivekananda>)

<sup>xxiv</sup> Pancha Koshas (Holistic education through Pancha kosha method)

- Annamaya: (Sheath of food). It is good to be alert about what one is eating. Purity of food is given importance here.
- Pranamaya: (Vital air sheath force) Here, it is purity of breathing. Activities like Pranayama, Taichi will help the practitioner. Physical fitness programs like games, sports, martial arts can contribute to the holistic development. It is good to take care of repressed feelings/ emotions

- Manomaya: (Mind sheath) living an authentic life. Exploration will help as blind belief is dangerous. Developing a keen sense of appreciation of fine arts like dance, music and art can help
- Vignanamaya: (Intellect sheath) It is also known as conscious body or intuitive body It is good to remain conscious of every thought. It is seeing directly into the nature of things.
- Anandamaya: (Bliss sheath) It is beyond happiness and misery. (The seers expressed the statement, 'I am the infinite.'). It is connection with one self.

<sup>xxv</sup> while Herman Melville, Nathaniel Hawthorne and Henry James were Emersonians in denial

<sup>xxvi</sup> Emerson's work not only influenced his contemporaries, such as Walt Whitman and Henry David Thoreau, but would continue to influence thinkers and writers in the United States and around the world down to the present. Notable thinkers who recognize Emerson's influence include Nietzsche and William James, Emerson's godson. "There is little disagreement that Emerson was the most influential writer of 19th-century America, though these days he is largely the concern of scholars. Walt Whitman, Henry David Thoreau and William James were all positive Emersonians, Emerson's essays were an "encumbrance." Waldo the Sage was eclipsed from 1914 until 1965, when he returned to shine, after surviving in the work of major American poets like Robert Frost, Wallace Stevens and Hart Crane." ([http://en.wikipedia.org/wiki/Ralph\\_Waldo\\_Emerson](http://en.wikipedia.org/wiki/Ralph_Waldo_Emerson)).

His other critics were Matthew Arnold, Herman Grimm, a German critic John Morley. (<http://www.gutenberg.org/files/16643/16643-h/16643-h.htm>)

<sup>xxvii</sup> The author says, "The word individual is derived from Latin, 'Individualis'-that which is not divided-an individual. Individualism can be defined as follows: 1. a belief that stresses the primary importance and worth of each person and in the virtues of self-reliance and personal independence, 2. the principle or practice of maintaining individuality or independence of the individual, 3. the principle or habit of or belief in independent thought or action, 4. the conception that all values, rights and duties originate in individuals, 5. a doctrine that the interests of the individual are or ought to be ethically paramount, and 6. the pursuit of individual rather than common or collective interests. The doctrine of Individualism may support a view that the interests of the individual should take precedence over the interests of the State or Social Group." (<http://bhavanajagat.com/2007/05/29/defining-indian-identity-individualism/>)

<sup>xxviii</sup> This article was originally published in | Consecration Magazine, Vol.3, Issue 1, March-April 2006, pg.8 Emergence of the Spiritual Individual Part 2

<sup>xxix</sup> Physical, mental, social, spiritual individual

### Annexure

### Questionnaire

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- Please read the below statements and tick your rating between 1 to 5
- SD-Strongly disagree, D- Disagree, N-Neutral, Agree, Strongly agree

<i>Statements</i>	SD	D	N	A	SA
	1	2	3	4	5
The teachers have concern towards their students' attitude.					
The learners have the right attitude					
The learners have initiative					
The learners are getting encouragement from teachers to take initiative.					
The learners are taking responsibilities.					
The faculty members help the learners to assume responsibilities					
The students have courage to face challenges					
The academics encourage creative thinking.					
The academics encourage critical thinking.					
The learners show interest and enthusiasm to go to school/college.					

The learners can express their feelings with their teachers					
The learners can express their feelings with their classmates.					
<i>Statements</i>	SD	D	N	A	SA
	1	2	3	4	5
The learners have effective communication skills.					
All the learners in a classroom are able to learn effectively.					
There is fear among the students regarding education and life.					
The learners freely share their views					
The learners are taking responsibilities.					
The faculty members help the learners to assume responsibilities					
The students have courage to face challenges					
The lessons are being taught as per the interest of students.					



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